

THE BAPTIST.

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, AUGUST 28, 1902.

VOL. IV, NO. 42.

The general and other libraries of the University of Mississippi contain 19,000 bound volumes. These, and a large collection of the best periodical literature are available for the use of students. The general library building is a model structure for its purpose. It is warmed by steam and well supplied with electric lights and may be used at all hours.

Libraries.

From all over the South comes the story of larger attendance at all of the universities, colleges and high schools, indicating not only the increasing prosperity of the people of this section, but their better appreciation of the educational opportunities afforded at home. There is no better investment of money than in higher instruction for either men or women; it makes for better things, social and political, and is the concrete basis of the State. The instructed citizen is not only a valuable social factor; he is a productive agent, and the higher that instruction, the better.—Meridian (Miss) Star.

Schools Prospering.

In the academic department courses are offered in Latin, Greek, German, French, Spanish, English, Belles lettres, History, Mathematics, Physics, Astronomy, Chemistry, Biology, Mineralogy, Geology, Philosophy, Logic, Political Science, Elocution, Pedagogy, and Electrical, Civil and Mining Engineering. These courses lead to degrees in art and sciences, and to professional degrees, each covering a period of four years, which may be shortened if the student is admitted to advanced standing. The course in law covers two years. Two professors of law give their entire time to the work of instruction. The diploma of the University of Mississippi in law is accepted in lieu of examination for license to practice law in Mississippi.

Courses.

A man has bought a farm, and he finds on that farm an old pump. He goes to the pump and begins to pump. **White-Washed.** And a person comes to him and says: "Look here, my friend, you do not want to use that water. The man who lived here before, he used that water, and it poisoned him and his wife and his children—the water did." "Is that so?" says the man. "Well, I will soon make that right. I will find a remedy." And he goes and gets some paint, and he paints up the pump, putties up all the holes, and fills up the cracks in it, and has got a fine-looking pump. And he says: "Now I am sure it is all right." You would say, "What a fool, to go and paint the pump

when the water is bad!" But that is what the sinners are up to. They are trying to paint up the old pump when the water is bad. It was a new well he wanted. When he dug a new well it was all right. Make the fountain good, and the stream will be good. Instead of painting the pump and making new resolutions, my friend, stop it and ask God to give you a new heart."

The real sculptors of the face are not from without; they are hands spiritual working from within. Every thought is an artist. Every purpose cuts like a chisel. Every prayer lends dignity to the brow. Every impure desire leaves a

Sculptors of the Face.



WILLIAM THOMAS HUDSON.

mark of degradation. In a bad man one can see mud in the bottom of the eyes. In the crystal caves of Kentucky, the water drops from the ceiling. Apparently each drop evaporates. In reality each drop leaves a little sediment behind, and when long time is passed these drops have built the stalagmite. Not otherwise character is formed. The emotions also from within do their part. They lend glory and irradiate the slowly shaping features, just as the water colorists take a piece of white paper and touch the back with crimson that a rosy blush may melt through to the other side. It was this that Ruskin had in mind when he spoke of "The operation of the intellectual powers upon the features, in the fine cutting and chiselling of them; in the removal from them of signs of sensuality and sloth, by which they are blunted and deadened; in the substitution of energy and intensity for vacancy and insipidity; in the keenness given to the eye and the fine molding to the brow; in the open and

reflective comprehensiveness of the eye and the forehead; in the waxing of the intellect that wears down the flesh, and the moral enthusiasm burning its way out to heaven, through the emancipation of the earthly vessel, until the face takes on an ideal glory, a purer and higher range than that of the mere material form."—Newell Dwight Hillis.

The chemical, physical biological, electrical and engineering laboratories afford excellent opportunities for efficient work. The collections of apparatus and other materials in the museums are extensive and are of the best character for the uses of instruction. The large astronomical telescope is used by students and opportunity is given for its use by the public when desired. Special opportunities have been made which will secure large additions to all the laboratory facilities of the University of Mississippi.

As men get older, and look back over their past lives, they must see that thousands of the things in which they were once passionately interested were really of very trifling importance, and must feel a certain sense of amazement that they could ever have been so completely engrossed in the pursuit of them. What, then, will be their reflections when they review their whole earthly career in the light of the eternal world? There is good reason, therefore, that we should all seek, as we go through our probation, to have clear eyes for relative values, and an increasing disposition to put the main emphasis upon the main issues.—Nashville Christian Advocate.

Whether it is a landscape or a life that we consider, behind every scene of repose there was once a background of struggle and noisy discord. Beyond the peaceful views of nature, which rest the eye and refresh the mind, are fiery and turbulent depths, whose tumult is now hushed and "lapt in universal law." The sleeping meadow in the distance, the lazy flow of noiseless water, the tranquil trees and shrubs, wrapped in the soft blue haze of the spring evening, is indeed a restful picture. But there is victory in that peace, for the trunks and boughs are scarred with storm records that tell of battles with winter blasts, and beneath the grass are granites once molten with volcanic heat, and even the little meadow itself was sunk in the throes of an earthquake. Beneath this scene of stillness sleeps the story of a giant conflict.—Sunday School Times.

Peace After Conflict.

THE BAPTIST.

\$2.00 Per Annum in Advance.

PUBLISHED EVERY THURSDAY
—BY THE—
MISSISSIPPI BAPTIST PUBLISHING COMPANY,
—AT—
Jackson, Mississippi.

T. J. BAILEY, Editor and Manager.

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Church Music.

We have seen nothing that states the case more fully than the following sharp words from our esteemed Chicago contemporary. Every lover of the Lord Jesus Christ ought to read these words and so far as in him lies the power, set out to remedy the evil, for evil it is great, strong and increasing from year to year.

"One gets rather tired of the religious ballad in the choir. Soloists should go on month after month singing little or nothing but the sentimental, disguised waltz-songs about the dreams they have been having and the tears they have been shedding, is more than the ordinary mind can grasp. As literature these compositions are beneath criticism, as music they depend for their effect on a bunch of consecutive sixths or a twining bit of arpeggio—unless, indeed, the composer launches out boldly into the operatic style and leaves ecclesiastical proprieties far behind in the race for fame. It is of record that one soprano—and a good singer, too—had these 'dreams' of the other world every Saturday night for two months—so, at least, she tunelessly declared on Sundays, and it seemed to some in the congregation that she should see a doctor about it; she was a robust woman, too, and fairly well anchored on this earth. Really, these 'Holy City' songs, with their camel-poetry and their chocolate cream music, have about as little to do with spirituality and worship as the ragtime with which they share the favor of the multitude. That the sort of sentimental thrill which they arouse in some minds has next to nothing in common with the genuine religious emotions is evident from the fact that the most famous song of this class is popular (so it is said) in the vaudeville theaters, roof gardens and music halls. Never before was there available for church choirs of all grades of skill so much church music of dignity and musical worth—settings by great modern composers of psalms and sentences

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and famous hymns. Why, then, descend to the shallow prettiness of serenade melodies and triple time?"

"Every Member Just Like Me?"

The following couplet has been going the rounds of the press of late, receiving most favorable comment:

"What kind of a church would our church be,
If every member were just like me?"

The words rhyme well—indeed theyingle like silver bells! Just think of it—a church whose every member is "just like ME!" Whom would that church please? Would it please "me?" Would it please the Lord? If "every member were just like me" would there be any prayer-meeting in "our" church? Would there be any service of worship on Sunday nights—winter or summer? With "every member just like me" what kind of a Sunday School would "our" church have? What would the pastor do for moral and financial support, "if every member were just like me?" What would the sick do, if "every" member were "just" like me? What would become of the orphan and the widow? What would become of the heathen? What would the unconverted in our own homes think of the church, "if every member were just like me?" How long before the prayer of our divine Lord and Master would be realized—"thy kingdom come, thy will be done on earth as it is in heaven?" How long did "you" say it would be?

Let us memorize these beautiful, these wonderful words, and sing them, whistle them, repeat them and meditate upon them until we shall frame an answer to them that shall be heard around the world and back again in the great awakening and consequent uprising and onrushing of the Lord's hosts to do His will here upon the earth and in the churches of his own planting.

Let "me" think about them in the dance, in the theater, on the Sunday excursion; at the sea-shore, wells or springs; at the card table, in the saloon; while reading the Sunday paper at home during the hours of service; while the children are absent from the Sunday School, or while they are there and we are absent; while the pastor is "dying" for somebody to stand by his side and we are "dying" because we do not stand with him; while Christ says "Go ye into all the world and preach the Gospel to every creature" and we straightway refuse to do it.

It is a great question that every one of us ought to answer for himself:

"What kind of a church would our church be,
If every member were just like me?"

Notes and Comments.

Speak the truth forcibly and in love, and do the same thing tomorrow, and every succeeding day, and it will accomplish that for which it was sent into the world—if not it will not be your fault.

President Roosevelt is said to be the greatest pedestrian that has ever been president of the United States. Every

Baptist preacher ought to be a good walker—it will make him a better talker. He ought to have a well beaten path up to the front gate of the home of every one of his members too. It will increase his congregation, and open up a broad avenue to their hearts as nothing else can.

Baptism is commanded of every believer and no one ought to be willing to dispense with or set aside, any command of Christ. Only believers are to be baptized but every one of these for himself must obey Christ in the matter.

The voice of the Baptist preacher is still heard in the land; and, as it was in the days of John so it is now, the people still gather with him at the "fords of the Jordan" and are baptized in Jordan, having confessed to God their sins.

S. P. Brooks, the newly elected president of Baylor University, Waco, Texas, less than 25 years ago was a section hand on the Santa Fe railroad, at 65 cents a day. And there are thousands of similar cases. Let every poor, honest boy in the world know it, and betake himself with new courage to hard work. Honest and hard work will do the business, when everything else fails.

The way to be a good farmer is to farm, the way to be a good teacher is to teach, the way to be a good preacher is to preach, the way to be a good doctor is to practice medicine; and the way to be a good church goer is to go to church, the way to be a good Sunday-school man is to go to Sunday-school and the way to be a man of prayer is to attend prayer-meeting and pray.

George W. Carroll, the oil king of Beaumont, leading philanthropist of Texas, joint owner with Dr. Cranfill of the Standard, and a good Baptist deacon; has accepted the nomination for Governor of Texas, tendered him by the Prohibition party. He ought to be elected; and there are enough church members in the "lone star State to do it—will they do it? is the question.

Mr. Schwab, the young president of the biggest trust on earth, has to retire to private life before he is forty on account of health, which reminds me of Mr. Bryan's recent statement: "The poor are trying to find something to put into their stomachs, while the rich are trying to find stomachs to put something into." Verily every man, at his best state, is vanity," saith the preacher, whether he be rich or poor.

There are at least TWENTY-FIVE YOUNG PREACHERS in Mississippi who ought by all means to go to the Seminary this fall. It is not enough that they can preach better now than a good many who have been there. Let all the young brethren go—the promising ones too—no matter if some sister with three or four pretty daughters

should say they can preach well enough now. Go to the Seminary young brethren—nor would it be a thing amiss for you to have that long hair cut off before you go; it will save you a great deal after you arrive!

Every man ought to marry the best woman he can and every woman ought to marry the best man she can; so, likewise ought every voter in the commonwealth, vote for the best man he can find running for office. And, if he can't find that best man running, have him to run. Drunkards, loafers, gamblers and general roustabouts ought not to be elected to office any more in this country.

It is right for good men to take their religion into politics, but it is not right to bring politics into religion. It is a Christian duty to take a lively interest in the affairs of the State. But a man who has time and inclination to attend political meetings and "lay off his coat" in behalf of his friend's election, ought to be found on hand at the prayer-meeting; not to be, is to discount his religion in the eyes of his family, his neighbors, his enemies, "looser men of the baser sort," and his pastor—all of which no man can very well afford to do. Let him that is guilty think on these things.

The features of the outlaw Tracy were destroyed by vitriol before he was buried to keep anyone from stealing his body and placing it on exhibition. There was a time when his features would have been worth portraying to the world by a Raphael or a greater one. But alas! alas! whisky and sin had done their work so thoroughly that his features were so marred as to become dangerous and hurtful even in death. What a pity a little vitriol had not been pottered on the pictures and scare-heads of the papers before they made this cowardly murderer of friends and foes alike, the hero he has become before the gaze of the vicious and the vile. Enough devils have died "game" to ruin the young and the ignorant by the hundreds all over this fair land.

It is announced that J. E. Tilt, the Chicago millionaire, will on October 7, abandon his palatial residence in Chicago, and begin life in a cozy cottage adjoining his large shoe factory at Endicott, N. Y. He does this to demonstrate to his hundreds of employees that they can live well on the wages paid them, and also to satisfy employees and thus further his own interests. Mr. Tilt believes this *modus vivendi* will go far towards bridging over the chasm between labor and capital. This recalls the course of Count Tolstoi, the Russian novelist and reformer, whose works of charity entitle him to much praise, but whose political views are reprehensible. He was an anarchist in church and State. His contention was that the amelioration of humanity depends upon socialism. Mr. Tilt's object seems not to be religious, but sociological.

The Life of Christ. A Sketch.

BY A. J. AVEN.

PART VIII.

The Passion Week.—Continued.

Three parables of warning Matt. 21:28-22:14; Mark 12:1-12; Luke 20:9-19. "The great controversy or discussion of great truths with the rulers had now begun. There was no escape. The battle was on. The three parables were three mirrors held up before them, not to condemn them but to warn and persuade them." In the parable of the father ordering his two sons to work in the vineyard, in which the first refused to go and afterward repented and obeyed, and the second promising and not obeying, was mirrored beyond any chance of mistake the rulers as the son who said he would go and disobeyed. The second parable served to reflect them as the wicked husbandmen not returning the fruits to the proper owner. The third parable showed them up as disdainfully refusing to attend the king's marriage feast. When the scribes and chief priests heard these things they sought to lay hands on Him, but they feared the people.

Three questions by the Jewish rulers. Matt. 22:15-40; Mark 12:13-34; Luke 20:20-40. When some of the Pharisees and Herodians sent to catch Him in His talk asked Jesus if it were lawful to give tribute unto Caesar He replied, Render unto Caesar the things that are Caesar's and unto God the things that are God's. When they heard His words they left Him and went their way. To the Sadducees asking whose wife in heaven would the woman be who had married in succession seven brothers, He replied, In the resurrection they neither marry nor are given in marriage, but are as angels in heaven. To the lawyer asking Him which was the great commandment in the law, He said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. And a second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hangeth the whole law and the prophets. After these things no man durst ask Him any questions.

Christ's unanswerable question. Matt. 22:41-46; Mark 12:35-37; Luke 20:41-44. Jesus asked the Pharisees to explain how it was that Christ could be the son of David and at the same time David should say in the book of Psalms, The Lord said unto my Lord sit thou on my right hand till I make thine enemies the footstool of thy feet. And no one was able to answer Him a word.

The discourse against the Scribes and Pharisees. Matt., chap. 23; Mark 12:38-40; Luke 20:45-47. Jesus warned His disciples and the people against the insincerity of the scribes, for their conduct was always a pretense and not a reality. Said He, Woe unto you scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men, because ye compass sea and land to make one proselyte, because ye tithe mint and anise and cummin

and have left undone the weightier matters of the law, judgment and mercy and faith, because ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess, because ye are like unto whited sepulchres, which outwardly appear beautiful but inwardly are full of dead men's bones.

The widow's mite. Mark 12:41-44; Luke 21:1-4. When the Lord saw the rich men casting in their gifts and at the same time saw a poor widow cast in two mites, He said of a truth she has given more than they all, for these rich have given from their superfluity, while this widow has given all the living that she had.

Y. M. C. A. Hall at the University of Chicago.

The work of the Young Men's Christian Association at the University of Chicago promises for next year a most encouraging and solid growth. One of the large University dormitories, Snell Hall, accommodating about sixty men is to be used exclusively for the work of the Association and will be made to serve as a center and headquarters for its social and religious life. Residence in the hall is open to friends of the Association and to those seeking Christian influence and companionships. The men of the Association, and especially those living in the hall, will have opportunity for making most pleasant acquaintances and intimate friendships. The prices of rooms are to be low accommodating students of limited means, and ranging little if any higher than those off the campus. Rooms are already being fast reserved by application to the General Secretary.

God Leads.

Going to the first appointment, Spurgeon's friend said to him: "You are to preach this afternoon," and Spurgeon was astonished. But, in him, God has been good to a world. God led him along a life of faith, and he preached—preached in faith. God taught him this in the "knee" school, like Luther, who would rise three hours before day to be exercised herein. This school gives the grandest training, and they knew it, and could not leave it off. They were to touch the world's welfare and had to have it. Thousands hung on the words of Spurgeon, and read his sermons, and Luther lifted the veil of Catholic darkness. Either had to be a giant—a giant from the "knee school." No other would suffice. Oh, the goodness of God in these lives! And yet, His goodness spreads her wings but feebly here. We must look higher and see "one hanging on a tree," and here behold "the depth of the riches, both of the wisdom and knowledge of God," for it is here we find the mainspring of everything—the "world's center." The goodness which leads the world clusters in the heart of Christ. In Him all things consist—Creator, Redeemer, Savior! In Him are mercy and love—and these are leading. "The goodness of God leadeth." "God so loved the world, that He gave His only begotten Son that whosoever believeth in Him might not perish."

J. E. PHILLIPS.

Young ladies who expect to attend Blue Mountain Female College for the coming session and who have not already engaged rooms should write promptly to Lowrey & Berry, Blue Mountain, Miss., for their circular of information about the routes of their Special train and their Special Coaches for their opening week.

Hebron.

Meeting at Leaf River began Saturday before third Sunday in August, continued six days, with J. P. Williams to do the preaching. A very helpful meeting for the church, with 24 for baptism and one restored. I have received 50 for baptism into three of my churches this summer.

R. DRUMMOND.

Hamburg.

We have just closed a glorious meeting here. Bro. E. Gardner, our beloved pastor, did the preaching and did it to the satisfaction of all. The blessed Holy Spirit was with us—12 accessions, 10 by baptism, 2 by letter, the church greatly revived. We have completed the repairs on our church at a cost of about \$900.00. The Carey Association will meet with us in October. The editor of THE BAPTIST is expected to be with us.

May God bless THE BAPTIST.

A MEMBER.

From Kosciusko.

We have just closed a gracious meeting at our chapel out at Kosciusko Cotton Mills. Sixteen were added to the fellowship of our church. Bro. J. F. Tull, the gifted, young pastor of Durant, did the preaching. The same night that we closed the meeting at the factory we began our series of meetings in town. Dr. T. S. Potts, pastor of the Central Baptist church, Memphis, is doing the preaching. Great crowds are attending these services, and we are praying for a great meeting. Dr. Potts will continue to preach for us until next Monday the first of September.

H. P. HURT.

Waynesboro Meeting.

Our town has had a great spiritual uplift and the church is "go forward" in every department of work, as a result of the meeting which closed last night. Dr. Lowrey was with us eight days and our prayers and best wishes will be with him all his days.

Bro. Lowrey makes the Scripture reading important and now more of us can give a reason for the hope that is in us. Nineteen were added to the church, eleven of whom were baptized. Now, that he is gone, we are more interested in Mississippi College because we now have its president. We feel sure that this manner of spending the summer will be of great benefit to the College.

During the week of excellent work that he did here, our interest and sympathy were enlisted and now we are ready to co-operate with him in every good work. The pastor feels that he has been greatly

helped by the Bible study, as were the other pastors in the town. Large congregations greeted the preacher at each service, and several times people were turned away.

May none of the hundreds who heard him be turned away from the beautiful gate.

A. J. T.

Dr. Spilman in Mississippi.

Beginning October 24th and running through November 16th, this brother, Field Secretary of Sunday School Board, will fill appointments in Mississippi. We desire that these appointments be so arranged as to give the greatest number of our people the benefit of them, and where the greatest good can be done. Will brethren who desire his presence and are willing to arrange for meetings in connection with their churches so inform me at once? We have at our disposal twenty-four days of Dr. Spilman's time and I hope that we will be able so to use them as to bring great good to our Sunday School work in the State. Talk with your people about it, and let me hear from you immediately.

A. V. ROWE.

A Notable Health Resort.

The Ozone Belt of Louisiana, situated in St. Tammany Parish, lying immediately north of Lake Pontchartrain, a piney woods country traversed by the East Louisiana Railroad, a connection of the Queen and Crescent Route, and at its farthest point, Covington, La., only six miles by rail from New Orleans, the metropolis of the South, is perhaps the least known and least written about of any health resort in the country, and yet has in the immediate vicinity the best reputation for health giving qualities of any locality in the South, if not in the whole country.

It has long been recognized by the residents of New Orleans and the State of Louisiana as a place where those suffering from lung troubles, fevers, stomach, liver and other organic diseases, as well as general debility, can obtain perfect rest and almost instant relief, and in most cases permanent cure. So confident are residents of this favored locality of its perfect healthfulness and their immunity from contagious diseases that quarantine against infected localities is never considered necessary or desirable. The most noticeable features are the health-giving Ozone Piney Woods atmosphere and the splendid Spring Water. The winter climate is soft and warm, and the heat of Summer is tempered by salt breezes from the Gulf of Mexico and Lake Pontchartrain. The nights are always agreeable and mosquitoes are almost unknown.

Thousands of people every year spend the Summer there in hotels and cottages. Many for health reasons and many others because they find pleasure and comfort in living in the splendid air of the Pine Woods.

Nature has done all that could be wished to make this region favorable for man's

use. Man has as yet done little to show his appreciation of the goods the Gods have offered. There are thousands of acres of lands available to the home seeker desirous of living where the vigors of a Northern climate can surely be avoided.

Finance Committees.

Last fall I went to an association to speak on College Endowment. Just before my speech a brother spoke on Missions. Just as he rose to speak the chairman of the Finance Committee rose and asked the committee to meet in the back of the house. All through the speech the committee was rattling money and whispering and every now and then the chairman would speak aloud and call the name of some church, the brother who had the minute money for that church would rise, walk down the aisle and settle with the committee. It was a great disturbance to the speaker and to the brethren and when I rose I requested the committee to suspend until I was through.

Two years ago I went to an association. The association kindly set a time for the College report and announced that I would speak. When the time came the moderator rose and said: "Brethren, before Bro. Lowrey begins to speak let me announce that the finance committee is meeting just behind the house and they want all of you who have not settled with them to come at once and do so." About one-third of the delegates rose and started. I said: "Bro. Moderator, please! I came two hundred miles to speak to this association on a very important work; don't make me speak to empty benches."

Now, why have a Finance Committee at all? The work they do can be much more easily done without them. I once belonged to an association that never had a Finance Committee and the work was done just as well and with no disturbance. How? Why the minute money was handed to the clerk. He kept a list of the churches before him and it was very little trouble. Most of the churches would simply put the minute money in the envelope with the church letter; or else, they would hand it to the clerk in a separate envelope or wrapped in paper and marked "minute money;" or else, the delegate would go to the table and hand it to him just after adjournment at dinner, or at some other time. This is a far easier method and it does not disturb the work. The Finance Committee does disturb the work. It deprives brethren of hearing the reports and speeches. Why cling on to old customs when there is a more excellent way? "Let all things be done decently and in order."

W. T. LOWREY.

Some Meetings.

Hoping that I am not presumptuous in thinking a few dots from our section would be acceptable as news in your excellent paper, I give below a short account of some meetings in which I have been engaged this past month:—

At Mt. Zion Church, Columbus Association, had a refreshing "church revival," the

membership being greatly revived, and so far as we could judge, much strengthened, and we are now better equipped spiritually, for work in the Master's cause than for a long time.

At the South East Baptist Church of Columbus, the new church organized last fall, we had hard, unfavorable conditions to contend with, to wit:—a half finished building to preach in; and the rain falling in torrents day and night: nevertheless, there were several additions—some for baptism. This little church is struggling hard to build a house of worship without annoying the sister churches over the State with letters begging for help. With the help of the brethren and sisters of the First Baptist Church of Columbus, of which our beloved brother, A. J. Miller is pastor, and \$150 from the board, we have succeeded in getting our house about half done. We are hopeful, however, and trust that our blessed Master will soon enable us to complete it.

At Pleasant Hill Church, Columbus Association, we had Bro. J. A. Estes of Alabama, to help us; and verily he brought the Spirit of the Lord with him. We had here a glorious meeting—forty-one additions to the church—31 baptisms and ten by letter. Bro. Estes is a powerful preacher; and no one can stand in his presence, listen to his burning eloquence and not feel that he is in the presence of a man truly called of God, and with whom the blessed Spirit continually dwells. God bless and prosper him in all good things.

At Salem in Oktibbeha County, we met with misfortune, being stricken down with prostration, overcome with the terrible heat the second day: so with much sorrow we had to close the meeting after the third sermon; but we hope to try it again, if the Lord be willing, in October.

Though I have headed this "Dow," I am really at Bro. D. W. Outlaw's, near Starkville, who with his excellent Christian wife and daughters have cared for me since I was taken sick in pulpit. Dr. Rice and family with other members of this community also have been especially kind. God be praised for such good Christian brethren and sisters.

Fraternally,
W. W. WHITFIELD.

My Churches.

DEAR BAPTIST:—The three following churches of which I have the pastoral charge, have held protracted meetings this summer:

FRIENDSHIP.

This church, Kemper County, commenced on Saturday before the 2nd Sunday in July, and continued until the following Friday at noon. Three were received for baptism and one by relation. One of these for baptism came from the Methodists and one from the Presbyterians. Dr. J. D. Cook, the pastor of the South Side Church, Meridian, did the preaching.

CORINTH.

This Church, Jasper County, commenced

on Saturday before the 4th Sunday in July, and continued until the following Thursday evening. One was received for baptism. Dr. W. T. Lumbley, returned missionary from Africa, did the preaching, with the exception of one sermon by the writer.

MT. GILEAD.

This church, Lauderdale County, commenced, on Saturday before the 2nd Sunday in August, and continued until the following Friday at noon. Four were received for baptism and one under the watch care of the church. Dr. G. C. Johnson, the pastor of the Fifteenth Avenue Church, Meridian, did the preaching.

These were three good meetings, the preaching was excellent, the churches were revived, the congregations were large and attentive, and much good done along many lines. Each of these three churches said that I could not have brought her a preacher who could have pleased her and the congregations better. When they left they said come again as soon as you can, at the same time showing their appreciation of their services by the placing in their hands a considerable number of Uncle Sam's silver wheels. May the Lord very abundantly help these dear ministering brethren who preached during these meetings so earnestly and faithfully the old time gospel of the Son of God.

The Lord willing, I will begin a protracted meeting at Binnville, Kemper county, on Friday night before the 2nd Sunday in September. May the Lord grant us a good meeting there.

Perhaps it is known to many of your readers that Dr. J. D. Cook has resigned the care of the South Side Church to the great sorrow and regret of the entire membership. It is greatly to be hoped that no other State will induce him to leave Mississippi, since Mississippi has no preachers like Cook to spare, ranking as he does among the very best Mississippi preachers. May the Lord bless you dear BAPTIST, and may you ere long be able to visit every Baptist family in Mississippi, both white and black, and thousands of them in other States. To read you would do Catholics and Protestants great good as well as Baptists. Amen and Selah.

J. R. FARISH.

Tishomingo Association.

The meeting at Baldwin, which began the fourth Sunday in July, continued two weeks. Excepting five or six discourses by Dr. G. M. Savage and the writer, Bro. Wilson, pastor at Humbolt, Tenn., did the preaching. His preaching was a clear and earnest presentation of the gospel, and was highly appreciated by the brotherhood. Two were baptized.

The writer assisted Pastor J. S. Berry in two precious meetings, covering the first two weeks in August, at Kossuth, Miss., and Chewalla, Tenn. The Lord graciously blessed his people. Four were added to the churches, with others to follow. The writer has greatly enjoyed his association and work with these noble brethren.

W. M. REESE.

Baldwyn, Aug. 19, '02.

William Thomas Hudson.

William Thomas Hudson, whose picture appears on first page, was born in Carroll county, Miss. He is about 45 years old. "He was raised on the farm to hard work, his father being a farmer and needing the labor of his son in his work. When a young man in his teens he went to Carrollton and entered school, pursuing his studies under the supervision and direction of Dr. H. P. Sproles, then pastor of the church at that place. About this time, or later, he felt impressed with the duty of preaching the Gospel, and pursued his studies at Mississippi College for several sessions. Leaving Mississippi College he at once entered the pastorate, accepting the care of country churches, one of them in the same community in which he was raised. His mother having died, and his father married again, he assumed himself the education of his sisters, sending them to school at his own charges while performing his ministerial duties. About the year 1887 he was called to the pastorate of the Water Valley Church for his entire time, and for several years served this church with great acceptance, his earnest and forcible preaching commanding the attention of the community. His health becoming impaired he gave up this pastorate and accepted the care of several country churches. From about 1891 to the close of 1893 he was pastor of the church at White Haven, Tennessee, and two churches in the Cold Water Association. In the beginning of the present year (1894) he accepted the pastorate of the First Baptist Church, Dyersburg, Tennessee, and is now engaged in that pastorate. Because of his duties in looking after the education of his sisters he has been deprived of a theological education, except spending one session (1883 and 1884) in the Southern Baptist Theological Seminary, Louisville, Ky. He is a forcible and earnest preacher, very pleasing in style and delivery, and has been successful in conducting revival meetings. In this latter work he feels lies an important part of his ministerial work."

He is now pastor of the Baptist church at West Point, one of the strongest churches in the State, and is doing a good work there.

A Good Meeting.

The meeting with Ebenezer Church commenced the second Lord's day in August and closed on Saturday. The pastor preached at eleven o'clock and at three. Bro. E. Gardner came in time to preach at eight. The congregations were large, orderly and attentive. The preaching was plain, earnest and effective. The prayer meetings each day were good and enjoyable. The singing was also good and helpful. The Lord met with, owned and blessed His people. The church was revived, sinners saved, and the angels in Heaven rejoiced.

Seven baptized, two yet to be baptized, one received by letter, and I have heard of ten more who are to come in by letter.

\$233 raised to complete the house of worship, and \$45 for Bro. Gardner.

PASTOR.

Olio, Miss., Aug. 19, 1902.

Is the Faith of Our Fathers the Faith For Their Children?

BY L. F. GREGORY.

PART II.

Prepared at the request of a committee and read before the Delta Workers' Conference at Clarksdale, Miss., June the 27th, 1902.

We have noticed some general distinctions and now we will direct our thoughts to some more particular. Their faith was such as to separate and make it peculiar to them.

They held men became children of God through regeneration, which means more than reformation; regeneration can exist without regeneration, but there is no regeneration without reformation. Hence to become truly reformed they must be regenerated. Again regeneration is a work of grace, God resetting and reclining man's life. There was no hesitancy on the part of the Fathers to make it known that to see the kingdom of God man must be born again "not of blood, nor of the will of the flesh, nor of the will of man but of God."

We notice they distinguish between grace and nature. The revelation of the two are to different ends. The same God is God of both and there is no discord in his revelation. Paul says God is revealed in nature sufficiently to be known, this they recognized; but yet as recognition of his power, but, in the revelation of Christ, is recognized, his mercy. Each revelation designed to show different things.

There are alleged discrepancies between the revelation in his word and nature. Harmony does not exist between the two but is found in the theory itself. God is not inconsistent in His works and in His Word.

The materialistic spirit of the age attempts to abolish the supernatural part of man and the supernatural in the universe, and it was for this that there was a revelation of grace, for grace alone saves.

Christ was truly a great and good man as his bearing toward all mankind showed. To observe his works of mercy is to see his great sympathetic nature, one of his chief characteristics. Always found going about relieving suffering humanity and teaching great truths concerning his kingdom. By some he is held up to the world as simply a good man. This theory never found acceptance with the crowds of the "Oracles of God." Christ was more than a good man or else not even that. He was, and is worshiped not as man, but as God.

Christ, according to their understanding, atoned for sin which was both manward and Godward and by this act he brought man face to face with a reconciled God. The theories of the present are many. I cannot name them and if I could I fear I would fail in a correct explanation. It means many things to many people. To Our Fathers it meant the God-man suffering for the sins of men. It meant his blood for the remission of sin. I believe in his sacrificial death and that it was essentially necessary. Dr. Greenells of a Unitarian who said to him "I could not enjoy your

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preaching. If you would not always talk about the blood I would like to hear you preach." He said, "You will have stay away then for that is all I have to preach." Some try to do away with it but they are only doing away with themselves. It is only through the shed blood that there is remission of sins. Believing this I teach it to my congregations and to their children.

They believed that baptism is immersion and thus it has come down to us from their day. Such things as modes were unknown to them and there are none now. There is, however, such a thing as mode; mode is essential to the act. This mode tells of one of the greatest tragedies that has ever been enacted on the arena of life. Symbolizes one of the greatest and most important truths the world has ever known. There is set forth the death, burial and resurrection of our Lord. Every baptism brings the scene fresh before the eyes of the world. Another important truth, and one of much vitality is, it also symbolizes the sinner's death to sin as he immerses into Christ, his resurrection from the death of sin and his entering into a new life, the Christ life.

They believed that men ought to be baptized but only on the profession of faith. Substitution in baptism was not recognized. God recognized one substitution, and that was the substitution of Christ for the sinner. Every man must believe for himself, a personal faith in a personal Christ. There is as much wisdom in being baptized for another as believing for another. Neither act effects the other party. To ill: The father believes he can handle the razor without cutting himself. He now believes for the child and the razor is given the two-year-old boy. A gaping wound and a stream of blood is the result. It is first faith in Christ, after which follows baptism, then comes the celebration of the Lord's supper, its only and true place.

An impassable gulf was fixed between them and the priesthood. They believed God had only one Priest and he is now not on earth but in heaven making intercessions. Priestly authority rests as much on one man as on another for "we are a royal priesthood." No one stands as mediator between me and my Lord, I have direct access to him. Intercessions and confessions are with and to Christ. He alone has forgiving power that cleanses from guilt, making the soul pure, he alone stands between me and the Father. The man of Christ, today offers his oblations direct to God without the intervention of any.

They had a profound reverence for their faith because it was drawn from the Word of God. God's Word is holy and they assumed a holy attitude towards it. This could be possible only to those who accepted it without doubt. It is true only when it is regarded as coming from God the Father. It is the great, the majestic that is revered. Where God is held not to be great or authoritative there is no reverence or adoration.

This was possible to the Fathers because of the nature of their creed. Creeds are

counted of value in proportion to their origin. Human creeds are of little intrinsic value because of the human element—they cannot rise above their source.

Their faith counted for something. It effected the lives of those who fell under its sway. Wholly sufficient in itself but efficient in their faithful observance of it.

Their faith was forcefully impressed upon the minds and hearts of their children. It gave direction to their thoughts and impression to their unformed character, making them susceptible to noble ideas and lofty ambitions. A child thinks the thoughts he is taught, his teaching moulds his character and his thoughts make his life and disposition.

Again, their faith embodied the doctrine of physical life and physical death, spiritual life and spiritual death. In short all that is vital to man. They could point to their creed and say, here is contained the facts which are relative to my eternal existence, relative to my soul's eternal interest, by this I live and by it I will die. Thus it was guarded by hands that would stay the hand of unhallowed appearance or that would detract one iota from its sacredness.

As remarked in the beginning it was drawn from the Bible and ever since it has been tried by the same Book and has been found to be the same through all the ages. The faith of our Fathers is the faith of the Bible. Whoever attempts to conquer or demolish it is attempting the impossible. It stands as impregnable as the rock of the eternal ages.

By this faith our Fathers were linked on to God, a link that is the strength of God Himself, having both its beginning and ending in Him. Conscious of its strength, they swung themselves out into the world to tell of its power and verify it to the lost and unbelieving.

This was their hope of glory, by it their souls were anchored in Christ and God the Father, "in whom there is no variableness or shadow of turning."

If there was a faith that would civilize mankind, if it would produce a sympathetic feeling and brotherly affection, if it would exalt God and make His name hallowed, if it would give salvation to an immortal soul, then it is the faith for their children. The old Bible story is as pure as it was when they believed, has lost none of its power to save, and still as sweet as it was years ago. It made men of Our Fathers, it has the same power to make men of their children. It made Our Fathers servants of the most high, it can do that for their children. It made Our Fathers friends of God, it can make their children the same. It saved Our Fathers with an everlasting salvation, it can save their children. It is God's holy truth, is it the faith for their children? Their faith has survived them and will, many generations to come. God gave it, a faith to make men like our Lord. God gave it to them first, then to us, and upon us rests the imperative duty of giving it; a rich inheritance to their children. The faith of Our Fathers is the faith for their children.

1902.

Selections.

H. F. S.

Joy in the morning—

Lay your knotted cares away,
When the hours are growing late;
You shall find at break of day,
The tangled skein is smooth and straight.

Little things—

If any little word of mine
May make a life the brighter;
If any little song of mine
May make the heart the lighter,
God help me speak the little word,
And take my bit of singing
And drop in some lonely vale
To set the echoes ringing.

The Hope of Faith—

Hopefulness may be based on temperament, on knowledge of what is about to take place, or upon faith. It is only the last which has a distinctive moral quality.

Paul and James—

Paul saw in the root the fruit in embryo; James saw in the fruit the root in evolution. So James differs from Paul only as the fruit differs from the root.

We must learn these—

Four things a man must learn to do,
If he would make his record true:
To think without confusion clearly;
To love his fellow-men sincerely;
To act from honest motives purely;
To trust in God and heaven securely;

Look at Jesus Himself—

The trouble is that many will not look straight at Jesus Christ. They turn their heads away. Stopford Brooke very rightly says that Burns, like so many other literary men, deliberately refuses to look face to face at the Son of God.

The spirit of obedience—

Forms are nothing? Certainly not in themselves. But the obedience which responds to those forms in every minute particular, for the love of Christ, is most precious in the sight of God.

Drying up—

Certain South African rivers instead of beginning as tiny brooks and flowing on deepening and widening as they go, burst out from prolific springs and then become shallower and shallower as they flow on until they are lost in the wastes of sand without ever reaching the sea.

Influences—

All the most beautiful influences are quiet. Only the destructive agencies, the stormy wind, the heavy rain and hail, are noisy. Love of the deepest sort is wordless, the sunshine steals down silently, the dew falls noiselessly, and the communion of spirit with spirit is calmer and quieter than anything else in the world—quiet as the spontaneous turning of the sunflower to the sun, when the heavy clouds have passed away, and the light and warmth reveal themselves.

Jesus—

In answer of Pilate's question, "What hast thou done?" Marie Corelli in *Barabbas* said that Jesus might have answered: "What have I done? I have made life sweet and robbed death of bitterness; there is honor for men and tenderness for wo-

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men; there is hope for all, Heaven for all, God for all!—and the lesson of love. Love divine and human as personified in Me, sanctifies the earth forever through My Name!"

The face of Jesus—

I once saw a picture of the Constitution of the United States very skillfully engraved in copper-plate, so that when you looked at it closely it was nothing more than a piece of writing, but when you looked at it at a distance, it was the face of George Washington. The faceshine out in the shading of the letters at a little distance, and I saw the person, not the words nor the ideas; and I thought, that is the way to look at the Scriptures and understand the thought of God; to see in them the face of love shining through and through; not ideas, nor doctrines, but Jesus Himself as the Life and source, and sustaining Presence of all our life.

The Father's Example—

Often, but not too often, do we hear of the abiding influence of the mother's life and example in the lives of the boys who go from home into the busy world; but too seldom is the inestimable value of the father's influence extolled. With inexpressible gratitude for all that mother represents, the father is the boy's ideal of a man, and stands as the head of the household and the unit in society. A noble father, upright, honorable, conscientious, in all the relations of life, toward the wife and mother, toward all the children in the home, in business and social engagements, of unswerving integrity, just and self-controlled, honored in all the community in which he dwells, is a silent but irresistible power in deciding the future character of his sons. Never can they forget that they are the children of such a father, and while the love of mother will keep them tender, the example of father will make them noble and strong.

Sight-Seeing in Mexico.

A more equitable and delightful climate than that of Mexico, the year round, cannot be found, perhaps, in all the world. Hence, there is a constant stream of excursions and excursionists who come from all parts of the United States. But if one time might be designated above another, I should say, come in the fall—about the close of the rainy season when there is less dust. The tourist will be much interested in visiting the leading cities of the Republic, no one of which is at all like the rest, and each one having its special attractions. A whole week might be profitably spent in doing Mexico City because of its historical interest, leaving out of consideration its many modern improvements. In one or two days you could do little more than make a hasty visit to the great cathedral (the third largest building in the world), the church of Guadalupe, the museums, Tacubaya, Chapultepec, with its mammoth trees and the zoological garden containing strange animals gathered from both hemispheres, and finally the Baptist mission with its church, residence, printing

office and school.

BOILING SPRINGS.

Though Mexico is a droughty country, in any of the cities you may find bath-houses, and in many of these, such as Puebla, Aguascalientes and Monterrey, the hot water supply comes from boiling springs similar to those of Hot Springs, Arkansas.

FRESH WATER LAKES.

Notwithstanding the great elevation of the Central Tableland, Mexico has the greatest number of lakes, small, yet beautiful, the more prominent ones being Texcoco, Patzcuaro and Chapala. The last named is the largest, being nearly one hundred miles long and thirty wide. Swarms of little boats play upon these waters, propelled mainly by the muscle of the Indians, women as well as men, and are in greater demand for business than for pleasure. The lakes are becoming more and more popular as the objective points of local excursions and as the resort and resting place for individuals and families from the cities. They are the more attractive also since their waters are covered with fowls and filled with fish of good quality.

VOLCANOEES.

In all his travels the tourist will find nothing grander or more awe-inspiring than the great volcanoes. The ascent of these is attended with much fatigue and some danger, hence comparatively few people attempt it. About the base are found a balmy atmosphere, tropical flowers, fruits and birds, while as you ascend you note a rapid change of zone, season, climate and temperature, and with this a change also of vegetation, animals and birds. Leaving the torid zone below, one passes through the temperate to the frigid, and as he ascends, the timber grows smaller and the vegetation becomes stunted, presenting a sickly and enfeebled aspect and finally these disappear altogether. Frost line, timber line and snow line are passed in succession, and leaving behind you the limit of vegetable and animal life, you clamber upward through ice and snow drawing your heavy blanket closer to you all the while. Finally, in your great fatigue, you find your step becoming enfeebled and your movement untrue; the knees tremble and the head aches and grows dizzy; some people bleed at the nose and even at the eyes and lips, but be deliberate, take your time. The summit gained, it is found to be scooped out, presenting a bowl-shaped cavity covering many acres, with here and there a vent hole ten feet in diameter, or a bottomless crater from which is emitted at irregular intervals smoke, ashes, cinders and less frequently jets of boiling lava.

The descent is much easier and quicker, but should be made over the ice and snow with great care, because if one should lose his footing and fall, as was once said in speaking of the Alps, "it is so far down it would take him all the rest of his life to reach the bottom." All volcanic districts are subject to earthquakes.

THE CATACOMBS.

There is a custom, common though not universal, in Mexico of burying the dead in vaults above the ground, and the atmosphere is so dry that, under favorable conditions, corpses are mummified, to perfection. In caves in the Laguna District of Coahuila, Indian mummies have been discovered of late years, and hundreds are to be found in the catacombs of the city of Guanajuato. The relatives or friends of the deceased, failing to pay the accruing rental fees of the pigeon-holes or vaults, the authorities, to make room for fresh bodies, removed the mummies and stood them upright by the wall, where they remain standing for years, as so many wide awake sentinels keeping watch over the great army of their comrades who are sleeping within the same enclosure. As the long lines of these figures, with shining teeth and eyeless sockets, stand grinning and gazing at the approaching visitor, they are hideous beyond description, so that the first visit to these catacombs is enough to satisfy the most curious.

RUINS.

Mexico has long been noted for its antiquities which mark the footprints of nations who inhabited this country even before the coming of the Aztecs. These early settlers have left unmistakable evidences of their great advancement in civilization, education and knowledge of the fine arts. In the State of Chihuahua are found the ruins of the *casa grande* (the big house), supposed to have been built by the Aztecs in their migration southward to the valley of Mexico. Limited space will not allow me to describe the very extensive and remarkable ruins of Tula and Chichén, in each instance the remains of great buildings covering several acres, parts of the walls of which being yet in a good state of preservation, and all antedating the coming of the Aztecs. But archaeologists should go to Campeche and Yucatán, where they will find, scattered all over the country, the remains of stupendous and richly carved edifices, some of which are more curious and interesting than those of Pompeii and Herculaneum, and bear unmistakable testimony to the remarkable advancement and greatness of a vanished people. How few people in the United States realize that some of the most extensive and wonderful relics of antiquity on the face of the earth may be reached from New Orleans, Mobile or Tampa by a run of some thirty-six hours.

J. G. CHASTAIN.
Guadalajara, Mexico.

One More Meeting.

At Anding. Was never in one more uplifting. Well attended by both the people and the Lord. Twenty-eight accessions—membership more than doubled. Many of them are young—the youngest is ten—but they possess elements which, if trained, will do much for God. The outlook is very bright here. We crave prayer that the mantle of the Master may be upon all.

J. E. PHILLIPS.

Chickasahay Association.

The Chickasahay Baptist Association will convene with the Shubuta Baptist Church on Wednesday, September 24, and hold a three days' session with Sunday School Institute on the day previous to the Association.

Will the clerks of churches send me names of the delegates as soon as they are chosen, so homes may be provided for them.

W. H. PATTON.

Shubuta, Miss., Aug. 19, 1902.

An Endorsement

Will you be so kind as to permit me to say through THE BAPTIST that I most heartily endorse what Dr. H. M. Long has to say in THE BAPTIST of the 7th of August under the caption "Union Meetings—Should They Be Encouraged." I say no, no, no, a thousand times no. They are dead flies in the ointment. Dr. Long's article should be put in tract form and spread far and wide among weak and feeble Baptists.

J. R. FARISH.

Centerville.

Commencing the 3rd Sunday in August, I spent seven days with Pastor B. B. Hall in a meeting with his church at Centerville. There was no great ingathering, but the membership were responsive to the gospel, and seemed greatly strengthened and unified for future work. It was, indeed, a pleasure to preach to them.

Centerville is a rapidly developing town of fifteen hundred people, having an Oil Mill and Delinter that paid handsome profits last season, and water works will soon be in operation in the town. This is one of the most promising fields in South-West Mississippi, and, after September 1st, Prox., will be without a pastor, as Bro. Hall goes to the Seminary.

Bro. Hall is an active, earnest, zealous worker, has done good work on his field and has been remarkably successful in meetings with neighboring pastors.

E. E. T.

Questions Concerning Marriage.

Is marriage a civil or a religious institution? If it be a religious institution, has the State a right to solemnize it, or to dissolve it by issuing a divorce? If it is a civil institution, has the church a right to solemnize it? Since church and State are no longer united, and since we do not live under a theocratic form of government like that of ancient Israel, can marriage be both a civil and a religious institution? What is the relation of marriage, as an institution, to the church? What is its relation to the State?

I would be glad if Dr. Sproles would answer these questions. It seems to me that we do not have as clear-cut conception of the marriage relations as we ought to have. If marriage is a divine institution, then we ought to put more emphasis upon the divine authority behind the right.

J. B. LAWRENCE.

Brownsville, Tenn.

Optimism an Important Factor.

Me thinks there is the same largeness of beauty in the world today that there was when the morning stars first sang together in the great realm of God. The bright burning rays of the sun are still coursing their way through the earth, giving life to vegetation and light to man. The moon beams in all splendor, dispelling the darkness of the night. The birds sing, the flowers bloom, the skies gleam with jewels now as in the days of David.

O, why is it, then, that we allow our vision to become so crooked and clouded that we see nothing save the world draped in darkness? God didn't make man to go about with a sour and pessimistic disposition as many do. But this life which we live is grand. God has made it both beautiful and glorious. He has placed about it all that is sublime in magnitude, perfect in order and magnificent in nature, and O, why is it that we make it dark and gloomy rather than beautiful? I know not how to answer this question, unless it is because some of our best men are found looking through smoked glasses rather than through transparent ones to get a clear vision of God's universe.

God made man erect that he might look up into heaven and behold the beautiful meadows sprinkled with the rarest of flowers. But instead of this he is found looking upon the deformities of the earth, and crookedness of the race. God has made it so that if we are looking for the beauties and virtues about us we may find them; but on the other hand, if we are looking for darkness we may find it also. This world is full of goodness and brightness; we will only look for it. "Smile at the world and it will smile in return; frown at it and you will get a frown." The more we yield to pessimism the weaker we become in character. The more you look at the sun the brighter it becomes.

The eagle from above the clouds can gaze into the face of the sun however so dim the world may be, but the hoot owl and bat, dwellers of darkness, are blinded by the sunlight and see nothing above this world. Just so with those who look at the world through glasses of a pessimist. Nothing under the sun is more disagreeable than a man soured on the universe and everything in it. He stands amid the wreck and ruin of his own fortune and every dream however so sweet becomes bitter to him and every hope is blighted by the imagined curse.

Oh, let us realize that behind Martin Luther was a force unseen, which was the power behind the throne. A spirit of optimism dwelt within his mighty bosom that, though amid the agonizing tears and wild consternations of all Germany he went forth with his work of reforming men and building up the kingdom of a mighty God even our God. Let us realize that behind every steam engine is a Stevenson, every cotton gin a Whitney, and every preacher, however so humble, is a God to lead him on to victory as he fights the devil day by day. So then, I would have you look for the best virtues of life and at the most

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Fine Silky Dimities, beautiful designs and colors, worth 20c, August price a yard 10c	Ladies and Gents silk warp twill Umbrellas, worth \$1.50, August price each \$1.19	Large size Mosquito Canopies on copper frame, worth \$2, August price.....\$1.30	Ladies' Swiss Ribbed Vests with silk tape neck and arms, worth 15c, August price.....10c
Fine Sheer White Lawn, worth 18c, August price a yard.....10c	Figured Batiste, worth 8c, August price a yard.....4 1-2c	Family Sheetting full 90 inches wide, worth 25c, August price a yard.....19c	Batiste Corsets, 4 hook, pink, white or blue, worth 75c, August price a pair.....35c
Swisses and Tissues, worth 50 and 75c, August price a yard.....19c	Ladies' plain Hemstitched Handkerchiefs, pure linen, August price each.....5c	Ladies Mercerized Silk Vests worth 35c, August price each.....22c	Men's dollar Madras Shirts August price.....69c

On August 4th we place on sale our Fall Line of the Famous Punjab Percales. These Percales are Full Yard Wide and very best quality. Send for samples.

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beautiful scenes of nature, trusting all to God for salvation and with these I guarantee a happy, precious and sweet life to all who will heed.

May we say with the poet:

"From all pessimism, my Father
Deliver, now, my captive soul;
Let omnipotence, commanding,
Make me now forever whole."

JAS. B. QUIN.

Smithdale, Miss.

Liberty.

I enclose you one dollar for THE BAPTIST to be forwarded to Rev. T. Donald to the above named office.

We have just closed a series of meetings at Liberty Church, beginning the 9th and closing the 17th inst. Had a great meeting; church revived; eight accessions, five by baptism, three by letter; Bro. Calaway, of Louisiana, doing most of the preaching. The last day of the meeting the church ordained two promising young ministers. The pastor, Rev. J. F. Gunn, Rev. Jo. Calaway, with two deacons, composed the presbytery. Our church now has four ordained ministers and four licentiates in it. How's that for a country church situated some twenty odd miles from any railroad? (Miss) M. A. LLOYD.

Progress in Zion.

The saints at Mt. Pleasant Church, Amite county, Miss., are rejoicing over the religious feast they had during the protracted meeting. Rev. J. R. Bayham, our

pastor, began a meeting Saturday, August 8, and continued until Saturday, 16, ably assisted by Rev. W. K. Anderson. Bro. Anderson is a strong Gospel preacher, having presented the Scripture with such power that the church was edified and the world pointed to Christ, and many came up for prayer, and ten for baptism. In an appreciation of Bro. Anderson's labor while among us, we contributed \$14.25.

J. J. STRINGFIELD.

Clear Springs.

We began a meeting at the above named church, in Lawrence county, Saturday, August 16, Bro. Estus Bass doing the preaching. He did it well, too. The Lord greatly blessed the preaching to the salvation of souls. The meeting closed Wednesday. Five by baptism. Church revived greatly. Clear Springs is weak in numbers but strong in faith.

J. W. STEEN, Pastor.

Shuqualak.

The church at this place has recently held a most successful revival, conducted by Dr. E. B. Miller, of West Point.

For eight days this faithful expounder of God's Word delivered unto us the message of salvation: he preached to us Christ as taught in the New Testament, the people heard and were saved. Twelve were added to the church by baptism, the membership is much revived, and people and pastor are happy because of the great things wrought in their midst.

To the churches we commend Dr. Miller, as one sound in the faith and as a fearless, wise, and able preacher. His methods are those to which all Baptist people may subscribe, and his heart overflows with love for his fellow-man.

Mr. Miller was entertained in the home of the pastor, Rev. E. W. Spencer, and those associated with him there will ever remember the delightful week and the charming guest.

During the week the very best of good things to eat found their way to the parsonage, showing the generous kindness of the Shuqualak Baptists.

The free will offering at the close of the meeting was the handsome amount of ninety dollars (\$90.00).

I. M. S.

August 22nd.

Moss Point.

I notice in Dr. Rowe's report of Sunday Schools that Gulf Coast is credited with 8 churches and 1 Sunday School. That is what the figures show. It is a mistake in putting the figures in the wrong place. It ought to read 7 Sunday Schools, 1 destination. We have 2 Sunday Schools and 2 churches not reported in our annual. They ought to have reported but from some cause did not. The seven churches reporting show 623 members. The seven Sunday Schools reported show 612 members. Of the 66 baptisms reported 60 were from Sunday Schools.

Hope Bro. Leavell will come to see us.
Very truly,
B. L. MITCHELL.

THE HOME.

To The Children.

NO. XXIV

DEAR CHILDREN:

About the 15th of May, 1863, our brigade was ordered to leave the Summit of Lookout Mountain and take a position on the western slope of the mountain, the little creek skirting the western base being the extreme limit of our picket line. The Yankee pickets were just across this creek, and Johnny Reb and Mr. Yank often had conversation with each other and sometimes would meet half way for a drift and exchange papers, or swap tobacco for meat.

The pickets were not allowed to fire on each other, in an armistice was in force at that time. As we passed around our position we went near the famous Craven house at the back of which and somewhat higher on the mountain side was an orchard and a small field through this orchard and past there was a ditch cut in the embankment on the lower side to protect us from the shot and shell fired at us from Moccasin point on the opposite side of Tennessee river. There was a heavy fog which prevented the enemy from seeing us when the head of our column began to move, but before the entire brigade could pass through this ditch, the fog had cleared away and the bright sun revealed our movement to the enemy, and they began to throw their missiles of destruction into our ranks. One man was shot down just in front of me. I do not think any one else was hurt as we passed out of sight before they could get an accurate range of our moving line, which was several hundred feet higher than their batteries on Moccasin point. Here is the narrow gorge that the Tennessee river has cut

through the great Cumberland plateau. On the south side Lookout Mountain starts rather abruptly with a solid rock front of many feet and then more gradual for a considerable space and then another abrupt rise to the Summit. At the base of the rock front flows the beautiful river. A way has been cut for a railroad between the river and mountain. On the north side of the gorge there seems to be a narrow valley or elevated plateau and then the Cumberland raises its rock-ribbed woodland heights in proud defiance of further inroad by the majestic river that sweeps by these two silent gigantic sentinels, in its exulting march to the sea. This is the fast fading picture left on my memory after 39 years have passed since I stood on Lookout's imposing summit and looked northward across the Tennessee at a huge elevation of matter called the Cumberland mountains stretching in shadowy outline far to the northeast. One of the little boys I baptized on the 11th of this month was buried on the 18th. O how glad I am that he accepted Jesus as his Savior.

UNCLE GEORGE.

PURE REFINED PARAFFINE



Don't tie the top of your jelly and preserve jars in the old fashioned way. Seal them by the new, quick, absolutely sure way—by a thin coating of Pure Refined Paraffine. Has no taste or odor. Is air tight and acid proof. Easily applied. Useful in dozen other ways about the house. Full directions with each cake. Sold everywhere. Made by STANDARD OIL CO.

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 MARTIN, TENN., June 3, 1901.
 This is to certify that I have used Hall's Texas Wonder for kidney trouble and have never found anything its equal. Its merits are wonderful. Try it, as I did, and be convinced.
 REV. R. C. WHITNELL.

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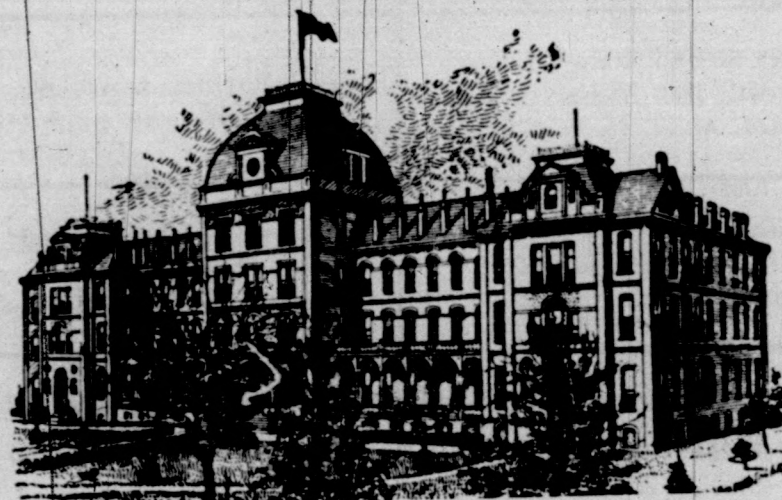
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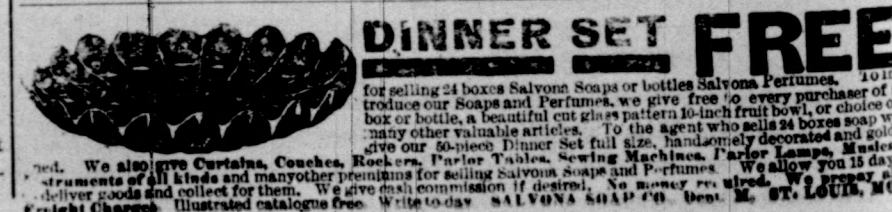
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Associational Meetings.

West Judson—Fellowship, Sept. 2.
 Tippah—Mt. Moriah, 4 miles north-east of Ripley, Sept. 3.
 Lebanon—Laurel, Sept. 3.
 Oxford—Bethany, Sept. 11.
 Copiah—Smyrna, 10 miles west of Hazlehurst, Sept. 11.
 Pearl River—Cedar Grove, Marion county, 4 miles north of Columbia, Friday, September 12.
 Columbus—Macon, Sept. 12.
 South Mississippi—Mt. Vernon, Sept. 13.
 Judson—Fellowship, Sept. 16.
 Chickasaw—Tula, Sept. 16.
 Zion—Eupora, Sept. 17.
 Tishomingo—Corinth, Sept. 19.
 Tallahala—Beulah, 10 miles east of Laurel, Saturday, September 20.
 Mt. Pisgah—Sardis, Sept. 20.
 Bethel—Bay Springs, 20 miles north of Purvis, Marion county, Saturday, September 20.
 Chickasaw—Shubuta, Sept. 24.
 Union—Piedmont, Sept. 25.
 Boguchitto—Bala Chitto, 7 miles east of Magnolia, Sept. 26.
 Red Creek—Midway, Marion county, 14 miles northwest of Purvis, Saturday, September 27.
 Yazoo—Bethel, 9 miles west of Vaughans, Oct. 1.
 Calhoun—Banner, Oct. 1.
 Sunflower—Refuge, Oct. 2.
 Rankin County—Leesburg, Oct. 3.
 Strong River—Galilee, 16 miles east of Hazlehurst, Oct. 4.
 Liberty—Centre Grove, 16 miles east of Meridian, Oct. 4.
 Lawrence County—Bethel, 3 miles south of Monticello, Oct. 4.
 Ebenezer—Corinth, Perry county, 8 miles south of Morriston, Saturday, October 4.
 Chester—Poplar Creek, 4 miles south of Sibleton, Oct. 4.
 Oktibbeha—Good Hope, Neshoba county, 5 miles west of Philadelphia, Saturday, October 4.
 Deer Creek—Bethel, 7 miles from Heathman, Oct. 7.
 Aberdeen—Pleasant Grove, Oct. 7.
 Yalobusha—Spring Hill, 3 miles west of Oakland, Oct. 9.
 Central—Jackson, 2nd Church, Oct. 9.
 Mississippi—Bethel, Oct. 10.
 Pearl Leaf—Bunker Hill, Oct. 11.
 Hobolochitto—Olive, 5 miles west of Lumberton, Saturday, October 11.
 Louisville—Plattsburg, 17 miles south of Louisville, Oct. 11.
 Salem—Fellowship, near Heidelberg, Saturday, October 11.
 Bethlehem—Mt. Vernon, 5 miles south of Meridian, Oct. 11.
 Magee's Creek—Bogue Chitto, Washington parish, La., 3 miles south of Dilon's Bridge, Saturday, October 11.
 Coldwater—Peach Creek, 9 miles west of Sardis, Oct. 15.
 Carey—Hamburg, Oct. 15.
 Kosciusko—Macedonia, 10 miles north of Kosciusko, Oct. 17.
 Sipsey—Harmony, Monroe county, 3 miles northwest of Quiney, Friday, October 17.
 Fair River—Little Bahala, 8 miles east of Wesson, Oct. 17.
 Tombigbee—Salem, Oct. 18.
 Leaf River—Buffalo, Green county, Saturday, October 18.
 Choctaw—Mt. Nelson, Oct. 18.

Frank W. Lloyd,
 The above signature is on the wrapper of every bottle of the genuine OWENS PINK MIXTURE—the baby's friend from birth until he has his teeth. All druggists.

New Liberty—Saint Ela, Smith county, 7 miles south of Raleigh, Saturday, October 18.
 Trinity—Monta Vista, 16 miles north of Eupora, Oct. 23.
 Harmony—Rocky Point, 14 miles southeast of Kosciusko, Oct. 24.
 Hopewell—Jerusalem, 16 miles north of Morton, October 25th.

J. S. Mackenzie.

Few of us can do much to serve humanity in its widest sense; the best thing on the whole probability that most of us can do is to serve our country. But I think it should be added, to prevent misconception, that we can often serve our country best by attacking its faults and resisting its aims.

Deafness Cannot Be Cured

By local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this Tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; and cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free. J. J. CHENEY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

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BROOKLYN, N. Y., Feb. 25, 1885.
 The box of Dr. Tichenor's Antiseptic received—any thanks. I can truly and honestly say it is the best remedy for its claims that I ever used.
 GEORGE ROBERT CAIRNS,
 Baptist Evangelist.

MILNER, GA., Sept. 15, 1898.
 I cordially recommend Dr. Tichenor's Antiseptic having used it in my family or stomach and bowel troubles, and for external injuries.

ROBERT P. MARTIN,
 Pastor M. E. Church.

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THE B. Y. R. U.

W. P. PRICE, EDITOR.

The Bible.

[NOTE—Dear Bro. Price: I am in a meeting here. Expect Bro. Price to be here a day or two. Pray for us. We are sick and have no time to print an article for this week's paper. Please insert the inclosed clipping. God bless you. May God bless you and yours. Fraternally, H. C. ROBERTS.]

"A nation would be truly blessed if governed by the laws of the Bible. It is so complete a system that nothing can be added to it or taken from it. It contains everything needed to be known or done. It gives instruction and counsel to a sovereign authority and direction to a magistrate; it cautions a wise man, requires an impartial verdict for a jury, and furnishes a just sentence. It entails honor to parents, and enjoins obedience to children. It promises reward and raiment, and limits the use of both; it points out the faithful and an eternal Guardian to the departing husband; it tells with whom to leave his fatherless children, and in whom his widow is to trust. It defends the rights of all, and reveals vengeance to every defrauder, overreacher and oppressor. It is the first book, and the oldest book in all the world. It contains the best matter, gives the best instruction, and affords the greatest pleasure and satisfaction. It contains the best laws and profoundest mysteries. It brings the best tidings, and affords the best comfort. It exhibits life and immortality, and shows the way to everlasting glory. It is a brief recapitulation of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, dispels the mind and conscience of all their scruples. It reveals the only living and true God, shows the way to Him, and is as basic as all other Gods. In short, it is a Book of laws, to show right and wrong; a Book of wisdom, and condemns all folly; a Book of truth, and detects all lies; a Book of life, that shows the way from everlasting death; it is the most commendable book in all the world; the most authentic and entertaining history that ever was published. It contains the most early prophecies, strange events, wonderful occurrences, heroic deeds, and wicked wars. It describes the celestial, terrestrial, and infernal worlds, and the origin of the angelic

myriads, human tribes and infernal legions. It will instruct the most accomplished mechanic, and the most profound artist; it will teach the best rhetorician, and exercise every power of the most skillful arithmetician; puzzle the wisest anatomist, and exercise the nicest critic. It corrects the vain philosopher, and guides the wise astronomer; it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect book of divinity, an unequalled narrative, a book of life, a book of travels, and a book of voyages. It is the best covenant that ever was agreed on, the best deed that ever was sealed, the best evidence that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it is to be wise indeed; to be ignorant of it is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion. It is the schoolboy's spelling book, and learned man's master-piece; it contains a choice grammar for a novice, and a profound treatise for a sage; it is the ignorant man's dictionary, and the wise man's directory. It encourages the wise, the warrior, the racer, and the overcomer; and promises an eternal reward to the conqueror. And that which crowns all is that the author is without partiality and without hypocrisy, for "in Him is no variableness nor shadow of turning."

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"I have used Ayer's Hair Vigor for over thirty years. It has kept my scalp free from dandruff and has prevented my hair from turning gray."—Mrs. F. A. Soule, Billings, Mont.

There is this peculiar thing about Ayer's Hair Vigor—it is a hair food, not a dye. Your hair does not suddenly turn black, look dead and lifeless. But gradually the old color comes back—all the rich, dark color it used to have. The hair stops falling, too.

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If your druggist cannot supply you, send us one dollar and we will express you a bottle. Be sure and give the name of your nearest express office. Address, J. C. AYER CO., Lowell, Mass.

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For biliousness, constipation and malaria. For indigestion, sick and nervous headache. For sleeplessness, nervousness and heart failure. For fever, chills, debility and kidney diseases take Lemon Elixir. Ladies, for natural and thorough organic regulation, take Lemon Elixir. 50 cents and \$1.00 a bottle at druggists. Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man. REV. C. C. DAVIS, Elder M. E. Church South. No. 28 Tattall St., Atlanta, Ga.

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YOUNG MAN

Wealth and honors await you if you prepare yourself to take them. Men succeed WHO ARE READY. If you want to be paid a good salary the most responsible positions in from one-half to two-thirds the time required elsewhere. The best equipment a young man can have who expects to make his own way in the world is a course in one of

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Deaths.

Lancaster.

Rev. W. D. Lancaster, one of the pioneer preachers of North Mississippi, died at his home near Ocala, Tiptah County, Miss., on August 2nd, 1902. He was born July 2, 1821. When about 30 years of age he professed faith in Christ, and soon after entered the ministry, and spent 50 years in the service of his Master.

He was in the organization of Tiptah Association in 1860, and has attended almost every meeting since. He will be missed. We buried him at Providence, his home church, on Sunday, August 3rd. He rests from his labors and his works do follow him.

W. E. BERRY.

Resolutions

Passed by the Sunbeam Society Relative to the death of Mrs. Carrie Agnew Hurt.

WHEREAS, God, in His goodness and wisdom, has seen proper to remove from our beloved Society, our worthy co-laborer and wise leader, Mrs. Carrie Agnew Hurt, who for the past four years, has been an inspiration to our Society in every good enterprise and work.

Much of the success of the Sunbeams was due to her consecrated efforts, and she was the first to organize the Society in its present form, thereby bringing the younger members to the front, and in that way arousing their interest by causing them to feel that there was a work that even the children can do for the Master. Therefore, be it

Resolved 1st, That in the death of this noble Christian, our little Society lost one of its most useful members, our beloved pastor, a devoted wife and companion, our Sunday-school a most earnest worker, the church an active and zealous member, the social realm one of its brightest jewels. Therefore be it

Resolved 2nd, That our deepest sympathy is tendered our pastor, Rev. H. P. Hurt, in his sad loss. Therefore be it

Resolved 3rd, That this preamble and resolutions be spread upon our minute book, a copy be sent to our pastor, and her affectionate husband, Rev. H. P. Hurt, and a copy to the city papers, also the Winona Times, The Baptist News, THE BAPTIST and the West Point Leader, for publication.

Done by order of the Sunbeam Society of the Kosciusko Baptist Church, August 3rd., 1902.

WILLIE B. LOVE, Pres.
SALLIE MAY BLAKER, Sec'y.
CARRIE BAILEY, Supt.

Norris.

Mrs. Julia A. Norris was born in Columbus, Georgia, but grew to womanhood in Kemper County, Miss.

She had the priceless inheritance of a Godly parent, her father, Rev. T. J. Hand, being a Baptist minister. In the home of this pious man and his gentle wife there grew up two noble sons and six lovely daughters—women who have gone forth to bless and beautify the lives of others.

"Miss Julia" joined the Baptist church in her girlhood, and ever afterwards honored the Master by her Godly walk and conversation. She loved the church with all its interests and ever showed this love by her works.

In the prime of her womanhood she

was married to Judge M. E. Norris, who preceded her to the better land. By their hospitality and fine social qualities, they shed a halo of brightness around their home in Shubuta that yet lingers in the memories of their many friends.

For several years she has lived in Meridian with her sister, Mrs. J. R. McWilliams. Her health failed about four years ago, and though all was done for her relief that loving hands could do, her sufferings were protracted and severe. While loved ones would sometimes wonder "why" this pure, sweet woman had to drink so deeply of the cup of pain, she never murmured, but, though longing sometimes to go home and be free from pain, she was always resigned to the will of God.

On the 19th of July, 1902, the angels came and bore her spirit through the "Pearly Gates," while her body was laid away at her request, in the cemetery in Shubuta.

There, dear friend, sleep on till God calls thee to life! The river gently flows at thy feet, the birds sing their lullabies around thee, and the flowers above thy lowly bed whisper of the glorious morning when the sleeping form shall awake in immortal beauty.

"When such a lovely story as that of her sweet life on earth appears,

It crowns all womanhood with gentle glory.

And when it fades there is no room for tears. The good her life has wrought will perish never.

And though the worker may be laid away,

To her last rest, the work remains forever.

Not crumbles with the clay." GEORGIE DEES PHILLIPS, Shubuta, Miss.

Bilious?

Dizzy? Headache? Pain back of your eyes? It's your liver! Use Ayer's Pills.

Want your mustache or beard a beautiful brown or rich black? Use Buckingham's Dye. 50 cts. of druggists or R. P. Hall & Co., Nashua, N. H.

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ABLE PAMPHLETEER.

Mr. F. R. Carlross, of Jackson, Miss., Now at Montague.

Among the prominent men at Montague for the summer is Mr. F. R. Carlross, of Jackson, Miss., the author of several very able pamphlets. Among these is one on "Southern Prosperity," which is one of the most complete and concise statements of the growth and standing of the industrial South ever written. Another, "A Plea for the Veterans' Home," is a very strong argument for the care of the old soldiers and breathes an intense patriotic spirit.—Nashville Banner.

This booklet can be had by ordering from F. R. Carlross, at Montague, until October 1st and afterwards at Jackson, Miss.

SOUTHERN BAPTIST

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Next Session of Eight Months Opens October 1.

Excellent equipment; able and progressive faculty; wide range of theological study. If help is needed to pay board write to Mr. B. Pressley Smith, treasurer of Student's Fund. For catalogue or other information write to

E. Y. MULLINS, Pres.

Where Shall I Send My Boy?

I GUARANTEE to keep your boy at his books, off the streets, away from bad company, personally to direct and help him two hours daily in night study, to give him the best board, train his body, mind and morals harmoniously. Read what ten leading Mississippians say of my responsibility, in Lexington Training School "Announcement" just issued. Have you not often wished for just such school as this where you could send your boy and know he was safe? If you send him to me, his thorough preparation for college is assured. If you wish him grounded in the rudiments of a practical training, this is the place. Health is excellent—no physician calling in three years. Write for our catalogue or announcement today; it tells you our plans. W. T. FOSTER, Lexington, Miss.

Relief in Six Hours.

Distressing Kidney and Bladder Disease relieved in six hours by "New Great South American Kidney Cure." It is a great surprise on account of its exceeding promptness in relieving pain in the bladder, kidneys or back, in male or female. Relieves retention of water almost immediately. If you want quick relief and cure this is the remedy. Sold by Fulham & Co., Druggists. Price \$1. Mail orders promptly filled.



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EXCURSIONS To The West.

The IRON MOUNTAIN ROUTE will sell round trip tickets to points in Arkansas, all points in Texas, Oklahoma and Indian Territory, at one fare plus \$2.00 for the round trip. Tickets will be on sale June 3, 17, July 1, 15, August 5, 19, September 2, 16, and October 7 and 21. Tickets will admit of stop-overs at pleasure on the going trip, 15 days, and be good three weeks to return.

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FRISCO SYSTEM

WOMAN'S WORK

Woman's Central Committee:

Mrs. E. G. Hackett, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

Somebody.

BY MABEL WHITMAN.

As I pursue my daily tasks,
Upstairs and downstairs, in and out,
Each room I enter hears the tale
Of Somebody who's been about.
In mother's room Miss Dolly says,
All tucked away in Somebody's shoes,
And on the window ledge I find
A file of soldiers painted red.
A stately castle, built of blocks,
Is tottering on the nursery floor;
A basket filled with weeds and daisies
The handle of the nursery door.
In Daddy's tub I see a float
A wondrous navy, large and small,
And—where it has no right to be—
Upon my desk somebody's mail.
If Choe in I attempt to play,
Somebody climbs into my lap;
And Somebody comes stealing in
If I lie down to take a nap.
And when, again, I try to write,
Somebody takes my pen away;
Or if I wish to go abroad,
Somebody begs, "O mother, stay."
So many stitches to be sewn,
So many buttons to put on,
With whips to make and toys to mend,
And endless knots to be undone,
O God, I pray these tasks may still
Be mine with every coming day.
How could I live if thou shouldst take
Somebody and my cares away?

Woman's Work in the Association Meetings.

In a few weeks' our associations will hold their annual meetings. The work of the past year will pass under review and new and larger plans will be made for the future. I desire to call attention to one or two important features in our woman's work.

The last meeting of the State W. C. T. U., recommended to the Executive Boards of the Association

tions the importance of paying the expenses incurred by the Vice President of the Association in carrying on her work. This expense arises from the postage necessary for the sending out of literature used by the Woman's Missionary Societies. Heretofore the Vice President has had to bear this expense. It is hoped that each Association will instruct its executive committee to provide for this expense.

The Central Committee desires to urge the moderator of each association to appoint some active and enthusiastic brother or chairman of committee on Woman's Work and that a special and favorable hour be given to the consideration of this work. It is very desirable that our women hold a special meeting during the sitting of the association at which the best methods of carrying the work forward to success may be discussed, matured and agreed upon. These meetings can be made helpful in many ways. It will inspire an enthusiasm, enlarge and intensify the work where societies already exist and lead to the organization of societies and bands where none exist and no interest is felt.

It is sincerely hoped that efforts will be made in all our associations to organize a society in every church. Our women are a great force, but the force is latent in many of our churches.

A very good statement of what our women are doing can be gotten from the minutes of our last State Convention and a fuller one can be found in the minutes of the Woman's meetings, which can be had from Mrs. W. A. Woods, Meridian. Let us not forget to pray for the success of Our Woman's Work. It is vital! It is Scriptural!

Mrs. W. R. Woods,
Sec'y. Cen. Com.

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I send free of charge to every sufferer this great
Woman's Remedy, with full instructions, description
of other packings and how I permanently
cured myself.

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It costs nothing to try this remedy once, and if
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twelve cents a week. It does not interfere with
your work or occupation. I have nothing to sell.
I tell other sufferers of it; that is all I ask. It cures
constipation, young or old.

If you feel bearing down pains from approaching
menstruation, pain in the back and bowels, creeping
chills and faintness, or if you are suffering from any
of these troubles, write to Mrs. M. Summers, Notre Dame, Ind., for her free
treatment and full instructions. Like myself, thousands have been cured by it. I send it in
a plain envelope.

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cures female complaints of every nature. Restores vigor and expels the uncleanliness of
having to reveal your condition to others. Vigor, health and happiness result from its use.
Wherever you live I can refer you to well-known ladies in your neighborhood, who know and
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system and makes healthy and strong women. Write today, as this offer may not be made again.
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low rates. Opportunities afforded Academic Students for self-help. In the Aca-
demic Colleges, no boy, if properly prepared for College work, will be turned away
from inability to pay tuition. Next session begins October 1st. SEND FOR CAT-
ALOGUE. Address, R. K. BRUFF, Secretary.

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cent new building, on Sept. 2, 1902.
Careful instruction; Watchful oversight; The best influences.
All expenses reasonable. Pupils admitted without examination to Vander-
bilt and eight other universities. Send for catalogue.

TEMPERANCE.

BY W. H. PATTON.

The Twin Ballots.

Along in November, when chill was the
weather,
Two ballots were cast in a box together;
Two ballots were cast in together;
They nestled up close like brother to
brother,
You couldn't tell one of the votes from
the other.
You couldn't tell one from the other.

CHORUS.

They were both rum votes,
And sanctioned the license plan;
And one was cast by a jolly old brewer,
And one by a Sunday School man.
The Sunday School man, no man could
be truer—
Kept busy all summer denouncing the
brewer,
All summer denouncing the brewer,
But his fervor cooled off with the change
of the weather,
And late in the autumn they voted to-
gether,
In autumn they voted together.

The Sunday School man had always
been noted
For fighting saloons except when he
voted;
For temperance except when he voted;
He piled up his prayers with a holy per-
fection,
But knocked them all down on the day
of election,
But knocked them all down at election
The foxy old brewer was cheerful and
mellow;
Said he, "I admire that Sunday School
fellow."
I admire that Sunday School fellow;
He's true to his church, to his party he's
truer;
He talks for the Lord, but he votes for
the brewer;
He votes every time for the brewer.

JOHN DANNER.

What Native Races Think
of Alcoholic Liquor.

Ugalla, a Congo native, said:
"We beg of you to send us more
Gospel and less Rum."

In Africa the name given to it
is "Shame-water."

The Maoris call it "Rotten-
water."

The American Indians, "Fire-
water."

The African Chief Khaura said:
"Drink is death; it is that and
nothing else."

The Most Expensive Drunk.

What promises to be the most
expensive jag Uncle Sam has en-
countered is about to be investi-
gated in Samoa. It is a naval
toot and Capt. Tilley did the
tooting. A court of inquiry is
trying to find out whether the

captain's liquid loops ruptured
the regulations, and the govern-
ment will spend about \$100,000
in the search.

Saloons Held Responsible.

Fort Worth, Tex., Nov. 16.—
In her annual address Lillian M.
N. Stevens, president of the Na-
tional W. C. T. U., said: "Ours
is a land and ours is a nation
where there should be no such
experiences as have come to us
thrice within four decades. One
of the chief sources of anarchy in
our country is without doubt the
un-American liquor business, for
the saloons are the schools of
lawlessness. Because we are pa-
triotists, if for no other reason, we
should work for the overthrow
of the saloon and the saloon
power and for the extermination
of the liquor traffic."

The Defeat of the Cigarette.

[From American Friend.]

There has long been a deter-
mined war against the cigarette,
and its disastrous effects on the
mind and body of the young are
reported every day. But in spite
of their bad effects on the boys
who use them the sale has grown
to be enormous and their cheap-
ness has led thousands of boys
to begin smoking while hardly
more than babies. Some of our
States have legislated against
the insidious things, but the con-
stitutionality of such anti-cigar-
ette legislation has often been
questioned. The Supreme Court
of the United States has, how-
ever, now decided that a State
has full power to prohibit the
sale or the giving away of cigar-
ettes or cigarette paper. The
ground of the decision is that
"Cigarettes, not being, on ac-
count of their noxious and hurt-
ful character, per se, legitimate
articles of commerce," the State
has a right to protect the lives
and health of its people from
such articles. It is a principle
that can be worked farther.

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take Botanic Blood Balm (B. B. B.). Es-
pecially recommended for old, obstinate,
deep-seated cases, cures where all else
fails, heals every sore, makes the blood
pure and rich, gives the skin the rich glow
of health. Druggists, \$1 per large bot-
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Balm Co., Atlanta, Ga. Describe trouble
and free medical advice sent in sealed let-
ter. Medicine sent at once, prepaid.

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is used he cuts his teeth with-
out knowing it.

Owens Pink Mixture cures
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it does do. It's not a "cure-all."
Contains no opium, opiates,
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No "too much" danger
about it. Children love to take
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children's critical period —
"second summer" — it has no
equal. It cures without shock-
ing or stupefying the system.

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Brownsville, Tenn., Oct. 29.
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teething for ten years, and say most
emphatically that it relieved them
when all other remedies failed. I be-
lieve that I would have lost one had
it not been for this medicine.
J. G. BURTON, Merchant.

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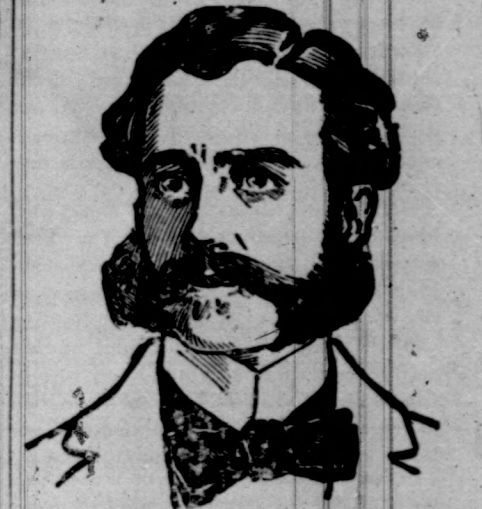
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solutely no risk to run. Some of the
cures cited are very remarkable, and but
for reliable witnesses would hardly be
credited. The lame have thrown away
crutches and walked about after two or
three trials of the remedy. The sick,
given up by home doctors, have been re-
stored to their families and friends in
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stomach, heart, liver, kidney, blood and
skin diseases and bladder troubles disap-
pear as by magic. Headaches, back-
aches, nervousness, fevers, consumption,
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tis and all affections of the throat, lungs
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Personal.

—The Associational season opens on September 2nd, with the West Judson at Fellowship, followed the next day by the Tippah at Mt. Moriah, near Ripley.

—Rev. I. P. Trotter, of Hattiesburg, will spend the month of September at Monticello, where his family have been for two months. He seems to have his work in fine order. Two new deacons have just been ordained.

—Blue Mountain Female College will run its usual Special Training and Special Coaches for the accommodation of pupils at the opening of the coming session. Those who are interested should write the college proprietors for full information.

—Mississippi represents states for the 58th congress will be First district, E. S. Candler, Jr.; second district, Elias Spight; third district, Berry G. Hattiesburg; fourth district, W. S. Hill; fifth district, Adam Byrd; sixth district, E. M. Bowers; seventh district, F. A. McLean; eighth district, John S. Williams.

—Minneapolis is to have a Bible and Missionary training School. The first session will open October 1st, and close May 1st. It will be conducted temporarily in the house of the First Baptist Church. Baptists have a school of this character in New England, and one in Louisville, Ky., and the new one in Minneapolis is to have a "faculty embracing men of different denominations."

—The boarding students of the Water Valley Military Academy are required to attend study hall every night unless exempted after first month on a grade of at least ninety per cent. in studies, in which cases they are permitted to study in their rooms. If after they have been thus excused from the study hall they fall below ninety per cent. they are again required to take the study hall period. For catalogue of this school address Col. W. P. Maury, Water Valley, Miss.

—The protracted meetings throughout the State have been of unusual interest. Almost all the churches have received large gatherings and mighty impulses for enlarged activity. There have gone from one to two Sundays, and others from two Sundays to all time. As a Baptist people we are making great progress. Thanking God for past achievements, let us steadfastly set our hearts and faces to larger things.

—Harris' Bus. College, Jackson, Mississippi, secures a greater per cent. of its students good positions than any other business college. Why don't you take a course with them, and let them start you at \$50.00 or \$60.00 per month? They have had, during the past few months, thirty-nine applications for bookkeepers and stenographers, that they could not supply; salary from \$40.00 to \$75.00 per month. Recently twenty-one of their students secured good positions in ten days.

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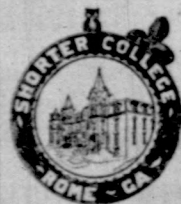
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Whitfield, when asked where he studied theology, replied: "On my knees, reading my Bible and 'Henry's Commentary.'" Whitfield read it continuously through four times.

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